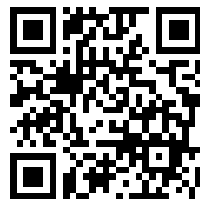

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AN ACCOUNT OF THE RISING AT XIMABARA,

AND OF THE NOTABLE SIEGE THEREOF,
AND OF THE DEATHS OF VARIOUS
OF OUR PORTUGUESE FELLOW-COUNTRYMEN
FOR THE FAITH.

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An account of the rising at Ximabara, an



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.....
.....(This part of the frontespiece.....
.....refers to another work.....
.....which was included in.....
.....the same pamphlet.).....
.....

*Written by Duarte Correa, Familiar of the Holy
Office, a native of Alemquer, when he was a prison-
er on account of the Faith which he professed, and
for which he gave up his life, by means of slow fire.*

In Lisbon. By Permission. Printed by Manoel da Silva, in the year 1643.

The price of this Account has been fixed at reis
on the 29th of August 1643.

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PREFACE.

The pamphlet of which I am about to give a translation was first brought to my notice by the fact of its author having been a native of the township of Alemquer, in Portugal, in which I have resided for the last forty years, and have, during that period, published a large amount of matter connected with its history.

As regards the biography of Duarte Correa, who wrote it, but little more is known than what is set forth in the pamphlet itself. Barbosa Machado, in his *Bibliographical Dictionary*, states that he was born in the town of Alemquer, that he left his native place for the East, and that he married at Macáo a wife of virtuous antecedents. It is to be presumed that she died before him; because in his letter to the Jesuit, Father Antonio Fran-

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cisco Cardim, the author of the *Catalogus eorum qui in Japonia in odium christianae fidei, violenta morte sublatisunt*, he asserts that he had been received a Brother of the Company of Jesus; by the Provincial, Father Matheus de Couros, which I presume that he could not have been if his wife were living.

Moved by curiosity, says Barbosa, he got into Japan, and, travelling in that vast Empire, arrived at Nagasaki, the authorities of which city, upon learning that he was a christian, sent him as a prisoner to Omura on the 4.th November, 1637, where he was placed in the same prison in which, eleven years previously, in 1626, a fellow townsman of his, Jeronymo de Macedo de Carvalho, had been incarcerated for the same motive. Promises, threats and tortures having failed to induce him to abjure the Faith of his fathers, he was at last roasted alive by means of slow fire, enduring with the greatest constancy and courage so painful a martyrdom. He died in August, 1639.

I cannot say if his is the only account existing of the rising at Ximabara, or if it has already been quoted or published in Europe or in Japan. It is sufficiently detailed to be interesting, and it has every appearance of being true; consequently, if any other account is known of the same events, this one at least may be useful for comparison.

As regards the rarity of the pamphlet, I can say that Innocencio da Silva, who is the best modern authority upon bibliographical matters in Portugal, states that he only knew of two copies, one being in the National Archives, and the other in the Public Library at Lisbon. Inquiry has proved that the former copy has disappeared.

A few months ago a copy bound up with other pam-

phlets, was offered for sale in Lisbon, and was purchased by me. I have every reason for believing that only these two copies are now in existence.

At the end of the *Account*, reference is made to four Ambassadors who were sent from Macáo to Japan, in 1640. They took a *suite* of sixty persons with them, and, upon arriving at Nagasaki, they were all beheaded rather than give up their Religion.

Lisbon. 15.th April, 1901.

G. J. C. Henriques.

To the Most Illustrious
and Most Reverend Senhor,
the Bishop Dom Francisco de Castro,
Inquisitor General
in the Kingdoms of Portugal,
and a Member of His Majesty's
Privy Council.

Many works, and great ones, have availed themselves of Your support, Most Illustrious Senhor, in order to gain renown; and all, owing to your protection, Most Illustrious Senhor, have been well received. This it was which encouraged me to obtain a good repute for this small paper, by placing it as a debt in your hands; because, it being an Account the sole subject of which is the courage with which so many portuguese defended our Faith, of which you, Most Illustrious Senhor, are the greatest Portuguese Atlas, and the Supreme Argos, no one can be surprised at my tendering it to you, nor can you deny to it your support, more particularly when the principal subject of the paper is a Familiar of the Holy Office, who is entitled to have you, Most Illustrious Senhor, for his Defender.

Most Illustrious Senhor,

Your Humble Servant,

Antonio Correa.

*A letter from Duarte Correa, a portuguese,
born at Alemquer, and a Familiar of the
Holy Office, addressed to Father Anto-
nio Francisco Cardim, of the Company
of Jesus, at Macáo.*

I write these lines by which I bid your Reverence good bye, to ask you to help me to give many thanks to God Our Lord, for the great mercies which he has vouchsafed to this sinner, bringing me by unforeseen paths to this first step towards a glorious death: may the same Lord be pleased to so continue it unto the end.

When the Governors of Nangasaqui sent for me, I thought that it was for the purpose of putting some questions to me, but it was not so; they handed me over to a Minister of Justice of Vomura, telling me to accompany him, and he brought me to this State of Vomura, where I arrived on the 4.th of November, 1637. He lodged me in the prison where they were accustomed to put the priests and the Christians who, in the past years, have died for the Faith.

With this I send an account of what took place at Ximabara, which I have written to the best of my ability, being that which I saw, and which was told to me by the noblemen who came here to see me. This I did to give pleasure to Your Re-

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verence, humbly begging you to pardon the unpolished words which it may contain, and, with like humility, I venture to present this offering, in order that, after perusing it, you may hand it over to the secular arm.

Already Your Reverence will have heard of the miserable condition to which the portuguese have fallen in this kingdom, that if one of them dies the Japanese will not allow him to be buried, in order that the earth of the Christian's body may not get mixed with that of the Japanese. This was clearly shewn in the cases of the Christian mariner of the ship *Santa Cruz*, who died; and the slave, who also died, belonging to the Commander of the Fleet, Dom Francisco de Castel Branco, thus proving the innate hatred and bad will which they have for us and for our Holy Law. Should I die, I beg to remind Your Reverence that I am a Brother of the Company, by Letters issued by the Provincial, Father Matheus de Couros.

God preserve Your Reverence as He can.

From this Prison of Vomura, in October, 1638.

Duarte Correa.

AN ACCOUNT OF THE RISING AT XIMABARA

As soon as the vessels from Macáo had sailed from Nangasaqui, the Governors also set out, on the 8th of November, 1637, for the Court of Yindo, where they arrived on the 17th of December. They at once visited the Emperor, to render to him an account of their government, and of the way in which they had put to death the Religious of the Order of Saint Dominick, and Father Marcelo of the Company of Jesus.

At the same time there reached the Court, sent by way of Bungo, the news of the rising of the entire Kingdom of Arima, sent by the Chief Justice, who was there, stating that the Christians of Ximabara had risen, because they were Christians, and that they had put to death one of the Gover-

nors and more than thirty noblemen; that the fortress of Ximabára was besieged, the remainder of the nobles and the officials having taken refuge there; and that the Rebels had burned down all the houses in the city. The same reports spread over all the kingdoms adjoining that of Arima, and reached this kingdom of Vomura, where they produced a great sensation, it being uncertain whether the Rebels had risen because they were Christians or on account of the fresh taxes which had been levied upon them.

As soon as the Governors of Nangasaqui learned at the Court that the rebellion was caused by their being Christians, filled with rage, they returned post haste to the relief of Nangasaqui, under the impression that it was the inhabitants of that city who had revolted because they were Christians; and such was the rapidity with which they travelled that, by the 17th of January, 1638, they were again in Nangasaqui, which, they were very pleased to find, was undisturbed.

As the city of Nangasaqui belongs to the Crown, and is much esteemed by the Emperor, assistance arrived from various quarters, and, it being feared that the Rebels might enter Nangasaqui, more than forty thousand men came from Chicungô to guard the suburbs of the city, and were quartered upon the hills of Mungi, as far as the village of Fime, no person whatever being allowed to pass unless he could shew letters from the place to which he belonged, setting forth the name of the street in which he lived, and the house at which he had last stayed, without which

no one was allowed to go any where. From the kingdoms of Figem and Fingo there also came many people to surround the hills of Ximabara.

Upon the Governors of Nangasaqui enquiring into the cause of the rising, they found it to be the atrocious tyranny of the Governors appointed by Nangarodono, Lord of the Lands of Arima; for, in addition to the ordinary tribute of rice, wheat and barley, which the tillers of the soil paid each year, they were forcing them to pay two other imposts, one the *Nono* (Ninth Part?) and the other the *Canga* (for each *yoke* of Oxen?), and one half of each tobacco plant, which half was to consist of the best and largest leaves, and if they were not, they had to pay two shares to the *Tono*. From each Egg Plant they had to give a certain number of the fruit; and each house, in addition to the regular taxes, had to pay a certain amount more; and when the soldiers who were on guard had nothing to do they were sent to the forests to cut wood for the salt pans; all to increase the revenues of the *Tono*, at the cost of the blood and sweat of the poor farmers who, when unable to pay, were persecuted, and their women were taken from them and punished by being put into icy cold water, even though they were with child, the result being that many of them died thereof. From one honest man they took the only daughter he had, a virgin and a beauty. They stripped her entirely naked and then applied burning sticks to various parts of her body. The father, who had at first thought that they were only seizing the girl to hold her as

a hostage for the payment of his debt, had offered no opposition; but when he saw how they were illtreating her, he could contain himself no longer; he rushed at the Officer of Justice and killed him and his companions. It was because the farmers were unable to bear any longer the insolence and tyranny, practiced by the Governors and Officers of Nangatodono, that they rose in rebellion against their Lord, and not because they were Christians, as it answered the purpose of the *Tono's* Officers to say that it was, so as to hide their despotism, and prevent their losing favour with the Emperor and the principal people of Japan.

About the same time some of the villages of Amacusa became disturbed; some saying that it was because they were Christians, others that it was also owing to the tyranny practised by the *Tono* of Arima.

As soon as the Officers of Terazava, the Lord of Amacusa, received news of the revolt of these villages, they at once sent nine noblemen with three thousand warriors, of whom, when they arrived at Amacusa, two thousand eight hundred were killed. The wounded were taken to Nangasaku to be nursed, and those who escaped fled. This battle was fought on the 27.th of December 1637, and it caused much consternation, chiefly on account of the death of the nobles, among whom was Miaque Tobe, the General of these people, a man of great income and good repute. It was stated that when the Rebels charged they shouted *Jesus* and *Mary*, and with those sweet Names they fought; even the women seizing

lances which they cast at the enemy calling upon *Jesus* and *Mary*, asserting that they were Christians, and that it was on account of the taxes that they had taken up arms. These Christians of Amacusa had a second battle, on the 3rd of January, 1638, in which many of them died, and those who escaped, to the number, it is said, of one thousand, joined the people of Ximabára.

The Rebels of Ximabára took two fortresses, Ficnojo and Faranojo, to the latter of which they retired and fortified themselves, but they collected very little food, and that was the entire cause of their destruction; for the number of men alone was over thirty five thousand, without speaking of the women and children. They burned the *Tono's* rice stores, and the vessels, and were within an ace of capturing the fortress of Ximabára; the captain of all these people being a young man said to be not more than eighteen years of age, named Maxondanoxirô.

The fortress of Faranojo had three walls, with three moats, upon which he divided his followers, with captains, officers, fusileers and lancers, each at his post, and upon his own rampart.

When the first reports of the rebellion of Ximabára reached the Court, and it was attributed to the fact of the people being Christians, they produced a great effect upon the *Tonos* from Ozaca downwards; each one of whom hurried off to his State. Nangatodono was at the Court when the news from Ximabára reached him, and he at once set out by the mail route to relieve its fortress, arriving there on the fifteenth of Janua-

ry. He founed himself with only fifteen hundred men; but with the greatest arrogance he asserted, that, unaided, he would destroy all the Rebels; but this was simply vain boasting, for he had no experience whatever of War. And as the Governors of Nangasaqui were preparing to go to Ximabára, Nangato had no opportunity of doing anything before they arrived, together with other Lords who were coming down from the Court.

Having laid their plans at Nangasaqui, the two Governors started for Ximabára on the 20th of January, 1638, and, for that purpose, sent to this government of Omura a request for eight hundred serviceable men, and four large vessels to guard the river of Nangasaqui. The Governors took with them more than five hundred men at arms, who bore on their clothing a particular device. On the same day there arrived at Isafai eight hundred men, with the eldest son of the Lord of Figem, whose father, being an old man, had sent him on in advance from the Court. One of this *Tono's* captains, named Vacassagotto, endeavoured to act as an intermediary, and bring about a settlement of some kind, but was opposed by Nangato, which led to the conclusion that the rebellion was caused by the taxes, an opinion which was confirmed when, at the Court, upon Ficoyemon, the principal Officer of this *Tono* of Omura, being asked if the Christians were in the habit of rising in this way replied, that the rebellion could not be on account of their being Christians because, at the time when they were Christians and possessed great Christian captains, they

never rebelled before this; and he was seventy years of age.

After the Governors of Nangasaqui arrived near Ximabára, they established their residence in a village about half a league distant from the fortress, where they awaited the arrival of the Lords who had set out from the Court, so that they might, jointly, decide upon the best way to destroy the Rebels who had taken refuge in the fortress of Faranojo, which was eight Japanese leagues from Ximabára, but in sight of it, because the intervening country was quite flat.

While the Governors were at that place there was brought before them a Rebel who had escaped from the fortress, who, without being subjected to the torture, declared as follows: that the Rebels were in number more than thirty thousand men; that they had provisions, some guns, swords and lances; that the cause of the rising was the taxes; and that he had been desirous of escaping for some time previously, but had not been able to do so fearing that they would put him to death, because, at the time of the rising, each had required the other to declare which side he intended to take, and any one who decided for the *Tono* was immediately killed. He stated that he was a native of Figem, that, two years previously, he had left that place in search of a livelihood, and that he lived with the farmers. In Figem he had been in the service of a nobleman whose name he mentioned, to whom he was at once handed over; but for all that they cut his head off.

The Governors, continuing their preparations for warfare, caused fifty odd pieces of artillery, belonging to the Japanese vessels, to be taken from Nangasaqui, in addition to a large number of smaller ones from the Chinese ships; and they ordered an earth-work to be constructed from which the rebel fortress could be bombarded; but without effect. They also sent a Dutch ship of war, which was at Firando, to bombard the fortress from the seaward; but, as the garrison of the fortress succeeded in killing a Dutchman who was on the main-top, and he killed another who was ascending, they retired.

While the *Tonos* were coming in with their people, the besieged, in various sorties which they made, killed large numbers. On one occasion they killed five hundred, and on another eight hundred men, without suffering any loss on their own side. This encouraged them to such an extent that they used to shout from the walls defiance to Nangato and his governors, calling to them to come on and fight them.

In the month of February six men escaped from the fortress, carrying the news that in the outer line of defences there were neither provisions or powder, and that in the inner ones, where Xiró was, there were only enough for seventy days; upon learning which the Governors withdrew the greater part of their forces, and opened a large trench while they were awaiting the arrival of the other *Tonos* with their people who were still expected. It was a pitiful sight to see the number of poor wretches who

died from the effects of the terrible cold which prevailed after these disturbances broke out. The roads and the fields were literally full of dead bodies, which, as they were not of noble birth, were left unburied. But if the snow had been as plentiful as it had been in previous years, the number of deaths would have been much greater. The greatest regret which the Governors felt was for the deaths of the nobles; because their wish was to settle with the Rebels without any loss of life.

On the night of the 3rd of February the Rebels made a sortie in which they killed over two thousand men, among them being a Governor of the *Tono* of Figem, and many nobles, who were much regretted. The *Tono* of Figem alone had lost already eight thousand men slain by the Rebels, who never fired a shot that did not tell home in the multitude of people who were encamped in the fields. Spread over the country, many pieces of written paper were found, calling the noble-men cowards, who knew nothing of the use of arms, and could only wield the *ginas* (?) with which they made up their accounts, collected their rents, and increased the taxes; while their arms they had handed over to the farmers.

The *Tono* of Chicugem and one of his sons arrived at Ximabára on the 10th of March with thirty thousand men, and found there already the *Tono* of Fingo with forty thousand men; the *Tono* of Chincugó with fifteen thousand men; another from the same kingdom with ten thousand men; one of the Lords of Bungo with two

thousand seven hundred; the *Tono* of Amacusa with three thousand men; the *Tono* of Vomura with five thousand men; and the *Tono* of Firando with three thousand men. Nangato, Lord of Ximabára, had only five hundred men with him.

The *Tono* of Fingem had been among the first to arrive, having bound himself to the Court to carry out the enterprise, and so he was to the front of all of them with an army of forty thousand men. In addition to the foregoing, there were two of the principal Governors who had come down from the Court, one of them being a relation of the Emperor, the numbers of whose forces I was unable to ascertain; so that, opposed to the thirty five thousand Rebels, there were more than two hundred thousand men.

This was the state of things as regards the War at the end of March and the beginning of April; the Governors in the field awaiting the time when those in the fortress would have exhausted the few provisions which they had; when, on the 4th of April, forced by the pangs of hunger, one of the Companies which held the first line of defence made a nocturnal sortie, and fell at once upon the camps in which were lodged the *Tonos* of Figem, Fungo and Chincungó, who were the nearest to the fortress, and, as it was night, there was great confusion in all the armies. Large numbers were slain, for the struggle was indiscriminate, one not being distinguishable from the other. The fight commenced after midnight, and, when the morning broke, friends lay side by side, having killed each other. Among the slain

three hundred and eighty odd were recognised as rebels by the device which they bore; one being a woman, in whose pocket some grains of roasted rice were found.

In this attack more than twenty prisoners were taken, who stated that there was no food in the fortress; that the besieged were dying of hunger; and that only in the third line of defence, where Xiró, the Captain-General, commanded, had they any provisions, but no powder or cannon balls. Upon learning this the Governors held a Council which lasted some days, and resolved to carry the fortress by assault before the besieged could attempt another sortie, which might be more dangerous for the Camp than the previous one.

It was on the 12th of April that the people of Figem opened the assault in a body, but were twice repelled by the besieged, and put to flight. On that occasion an old captain of Figem, called Vacassagotto, made use of a stratagem by means of which he gained possession of the wall of the first line of defence, and which was that, as soon as the defenders had re-entered the fortress after chasing his people, he turned back, climbed the walls and raised his flags upon them, at a time when the defenders were eating and resting in the middle line of defence. When they saw this, and rose to the attack, they were unable to regain the outer wall, because the people of Figem, seeing their flag flying on the wall rushed to meet them with invincible fury, and, one upon the other, climbed the wall and made themselves masters of the entire outer line.

The Rebels then retired to the middle line of defence, where they withstood a siege of two days, defending themselves bravely, fighting and throwing even the pots in which they cooked their rice at the enemy for lack of other missiles. The last fosse was five braças (34 feet) deep and twelve braças (80 feet) wide, but it was filled with the dead who fell into it, and with many, still alive, who there gave up their last breath unrecognised. On the 15th of April came the end, the Rebels being all done away with, not one being left except those who fled, and were caught and put to death later on.

Such was the pitiful end of thirty five thousand or, as some say, thirty seven thousand men, in addition to women and children, whose heads were put up all over the field, being cut off one by one. Many appeared to have been young noblemen and were dressed in good robes and wore swords. Great efforts were made to obtain the head of Xiró, who, at the first, was not recognised, and it was reported that he had escaped; but a soldier of the *Tono* of Fingo brought it in saying that he had decapitated him. This Xiró was a native of Fingo, his christian name being Jerome. The head was taken to Nangasaqui and there exhibited to the people. The number of the dead left upon the plain was, it was said, double that of the Rebels; among them being many Lords of great revenues. No one returned who was not deploring a loss; with some it was relations, with others friends. This jail in which I am living is by the side of the road from Ximabára, and with my

own eyes I saw, during the first few days when they commenced returning, many servants weeping for the masters they had left dead behind them, whose steeds they were conducting to their homes. The servants had their pig-tails cut off, which is a sign of sorrow, and which at once made known that they had left their masters dead. With regard to the wounded, who were brought in on stretchers, they were so numerous that I got tired of counting them.

The fortress of Faranojo was rased to the ground; the lands of Arima were divided among various lords; and the lands of Amacusa were given to another lord. The four Governors of Nangato, the Lord of Arima and Ximabára, were beheaded; and, when Nangato arrived at the Court, the house in which he lived was confiscated, a list being made of everything which it contained; and he was ordered to be beheaded.

In conclusion; whether the rebellion or rising was because the Christians were persecuted and oppressed solely because they were Christians, or whether it was the result of excessive taxation, what I can say is that the fear which these renegades and natives have, and which I noticed in them during the War, was very great, especially when they were said to be Christians; and those who were Christians went about, as it were thunder-struck, saying that it was God's punishment. May He avail us, and guard Your Reverence that you may be able to render Him many services, and to me may He plentifully dispense His Divine Love, &c.

This Account was drawn up by Duarte Correa, a Familiar of the Holy Office, a native of the town of Alemquer, married in the city of Macáo, he being a prisoner in the State of Vomura, in the Kingdom of Arima, for the Faith of Christ, for which he was tortured with various tortures, to which he was submitted to make him give up the Christian Faith, to which, as a good Christian, he held firmly and steadfastly throughout; and at last, these natives, finding that the tortures to which they had submitted him did not cause his death, bound him to a pillar or stake, and roasted him alive, placing the fire at some distance from his body, by means of bonfires lit up all around him, so that his torture might last as long as possible. In this way he gloriously gave up his life for God in the month of August, 1639. The exact day is not known.

Owing to this rising, and the deaths of such a large multitude of people, both Christians and others, the commerce with Japan was brought to a close, and the Portuguese were done away with. For this reason, as soon as the Governors of Macáo heard of what had taken place, thinking to put matters right again, in order not to lose the commerce which we had with Japan, they ordered the four ambassadors who went in the year 1640, to go and renew the contracts which had been broken off owing to this rising of Ximabára and Arima; but, as that rebellion had been so distasteful to the Japanese, it gave rise to such a hatred of the Christians that, whereas the four Ambassadors who set out from Macáo (as was related in a

former Account) thought they would be able to put things straight again, it was on the contrary, the cause of their glorious death; for all who went gave their lives for the Faith of Christ Our Saviour. May He grant us his Divine Grace and Glory to enable us to save ourselves. Amen.

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